

# Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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No. 3



Americus Institute, Georgia

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## "Topics for 1904"

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## HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a condensed manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor and Mrs. Jas. McWhinnie, assistant editor. Rev. Howard R. Kriese has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for the Young People. All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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## Coleman Academy

THE boys' dormitory at Gibsland, La., burned Sunday, December 6th, at about 12 o'clock in the day. It caught from a flue in the third story. The building might have been saved but all of the young men were over to the church except two who were not very well. Most of the young men saved their trunks, but lost most of their best clothes, because they had them hanging on the walls.

Nothing was saved except the trunks. We estimate the loss of the building and its contents to be about \$4,000. The insurance had expired. Specifications, etc., for a new policy had been sent in over two weeks before the burning. The company failed to act promptly, therefore it is an absolute loss to us. The citizens of the town were kind enough to take our boys till we could make room for them. We are preparing rooms on the second and third floors of the New Century Building for some of the boys

till we can erect another building. We cannot accommodate all of them when we will have made the preparations. We need furniture for the rooms, bed-clothing, clothing for the boys, toilets, etc., and money to help us rebuild. We have no place in which to teach. One teacher teaches in the old laundry building, and all the others teach in the department of the chapel of the New Century Building. In this great strait we will be glad of anything you sisters can do or have done. Please have all the barrels and boxes possible sent to help us. O. L. COLEMAN

Gibsland, La.

## Missing

PORTFOLIO NO. 1 of the Indian Portfolios is missing. It has been loaned from 510 Tremont Temple and the name of the person to whom it was loaned has been lost. Can any one help us to find it?

# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—Tennyson.

Vol. VIII.

MARCH, 1904

No. 3

## The Woman's American Baptist Home Mission Society

### Editorial

**T**HE Woman's American Baptist Home Mission Society needs \$19,000 in order to close its fiscal year without debt, and with a balance in its treasury sufficient to cover the appropriations for the school year. We have but one month in which to receive that amount. Shall it be secured, or shall we go to our annual meeting in May with heavy hearts because we have failed to meet our obligations? We appeal to our Circles, Bands, and all interested in our work to give us prompt and generous support. It is your work, and your gifts, self-sacrifice, and prayers are being transmuted into lives of consecration and service, that, in turn, are making other lives brighter and better. As you give for the support of our schools among the colored people you have a part in solving the greatest problem of the day—the negro problem. The reports from the schools in this number of THE ECHOES assure you that your labors are not in vain. The girls trained in our schools are coming "up out of the darkness" and are going out to live better lives among the people whom they are to uplift and bless.

The article from Spelman was written by Mamie L. Strong of the teachers' professional department, class of 1904.

She is a type of many others who are working and fitting themselves for future usefulness.

Our schools are industrial, educational, and spiritual. We read much of the industrial training of the negro, and we heartily believe in it. But that alone will not solve the negro problem. Industrial training, combined with intellectual leadership, and these two impelled by the love of God and His commandments are the true solvents.

And these things our schools are successfully teaching. Professor Du Bois, of Atlanta University, in his article on the "Talented Tenth," writes, "Education and work are the levers to uplift a people; work alone will not do it, unless inspired by the right ideals and guided by intelligence. Education must not simply teach work—it must teach life." The talented tenth of the negro race must

be made leaders of thought and missionaries of culture among their own people."

This is what our Society is doing among the colored people. The young women trained in our schools become, as teachers and wives of pastors, wise and safe leaders.

Christian womanhood is the aim of our schools. The first object is not to teach how to make a living, but rather how to inherit eternal life, seeking first the kingdom of God and its righteousness, believing that with it all other things shall be added.

**T**HE twenty-sixth annual meeting of the Woman's American Baptist Home Mission Society will be held with the Baptist church (West Somerville, Mass.), on Wednesday and Thursday, May 4th and 5th. A more extended notice of this meeting will be given in the next issue of this paper.

A LARGE audience attended the Woman's Meeting at Bowdoin Square, January 28th. The morning was spent in earnest prayer for the various departments of the Society's work.

The devotional service of the afternoon, led by the pastor, Rev. L. A. Clevenger, was followed by views of Scenes in the South, by Mrs. G. W. Peckham, and an address upon the breadth and aim of Home Mission Work by Rev. C. H. Moss of Malden.

THE Board of Directors of the W. A. B. H. M. Society, at its regular monthly board meeting, Feb. 4, 1904, appointed Mrs. E. H. Bonney, of Portland, Me., as its representative upon the Committee of Reference.

PLEASE read carefully what Professor Coleman, of Coleman Academy, Louisiana, writes concerning the need of boxes and barrels of clothing for that school, and as far as possible give him assistance in that line. The loss of the dormitory is a sad loss to them, and coming at a time when they were straining every nerve to enlarge and improve their buildings, it is specially hard.

All boxes should be directed to Prof. O. L. Coleman, Gibsland; La.

**Solution of the  
Negro Problem**

Rev. Joseph E. Roy, D. D., of Chicago, who has spent the major portion of his life in laboring for the Christianization of the colored people of the South, and who is said to be regarded as one of the sanest advocates and exponents of their needs and prospects, is the author of an article in the magazine of the American Missionary Association for January, in which he says: "The forming of a true Christian character by the process of Christian education,—the training of the heart, the head, and the hand,—the building up of a genuine Christian citizenship, will be the only solution of the negro question. In the South it was thought at first that the dying-out process would settle it, but the doubling of the negro population since the war has dissipated that theory. The shotgun theory, that slaughtered twenty-five thousand American citizens, with black skins and blood-bought rights, did not solve the problem any more than the scheme that made forty thousand orphans in Armenia and fifty thousand in Cuba rectified conditions in those distracted lands. The tissue ballot, the manipulation of the ballot-box itself, did not do it. No colonization plan could be made effectually to solve it. No more can the nullification of the United States Constitution or of the laws of Congress in order to rob the black people of their suffrage bring about satisfactory results. But our look forward sees the dawning of the day that will justify in us at the present time a rational optimism. Education, education, is coming on to be the cry. That measure looks in the right direction, and is to be encouraged, but it does not go far enough. The result is to be gained by an enlightening of moral sentiment, an outcome of righteousness which Christian training induces. The American Missionary Association cannot be taken off its feet by the new cry for education, either secular or industrial, when taken alone. The institution at Talladega, in 1877, was the first to start the industrial scheme. The society which has sixty schools with industrial departments cannot be shaken from its convictions of need in this matter; but it will adhere with equal tenacity to the sentiment and the practice that imply the ultimate of character based upon moral and religious principle. This has been the teaching of experience. There is no need of grinding over that grist. This fact brings a fine relief as to the prospect of the future.

"It will be a stimulus to the future prospect that the colored people themselves are coming on to be a vital factor in the solving of the negro problem. That the people have come from nothing to be taxed upon a Southern assessment of five hundred millions; that they have reduced their illiteracy, notwithstanding their marvellous increase without emigration, down to fifty per cent.; that out of their very raw material they have already developed their learned doctors, lawyers, and preachers, their authors, artists, and poets; that they have struck for and have won some of the high honors of scholarship in our best universities—all this shows that they are coming on in the near future to be reckoned upon as among our national forces for good or for ill—for good, mightily, if they shall be but trained and treated justly and sympathetically."

**College-bred  
Negro**

The United States Commissioner of Education devotes thirty-nine pages of the volume recently issued to this subject. The information is taken from a report made to the Fifth Conference for the Study of Negro Problems at Atlanta University, May, 1900. "The figures illustrate vividly the function of the college-bred negro. He is, as he ought to be, the group leader, the man who sets the ideals of the community where he lives, directs its thought, and heads its social movements. . . . They have no traditions to fall back upon, no long established customs, no strong family ties, no well-defined social classes. All these things must be slowly and painfully evolved. The preacher was, even before the war, the group leader of the negroes, and the church their greatest social institution. . . . Both by direct work and by indirect influence on other preachers and on congregations, the college-bred preacher has an opportunity for reformatory work and moral inspiration, the value of which cannot be overestimated. It has, however, been in the furnishing of teachers that the negro college has found its peculiar function. . . . Do they need less preparation for their calling than do members of the white race for theirs? Is not their task even more difficult? Have they not questions of greater intricacy to solve? . . . To imagine that the negro can safely do without any of the institutions which were essential to our own advancement, is to assume that the negro is superior to the white man in mental capacity. To deprive him of any of these advantages, which he is capable of using, would be to defraud ourselves as a nation and as a Christian church of all the added power which his developed manhood would bring to us. . . . Intelligence is power, and the only road to intelligence is through mental discipline conducted under moral influences. How would it be with us of the white race if we had not with us educated ministers, doctors, lawyers, professors, writers, thinkers? All the preaching to eight million of colored people in the United States is done by colored preachers, with the merest exceptions here and there. Do these negroes not need preparation for their vastly responsible calling?"

— Outlook.

**A Negro Street  
Railway Company**

A new phase of the race question has developed in Jacksonville, Fla., out of the attempt to separate the races in the street cars there. When the attempt at discrimination was made, the colored citizens refused to ride in the cars, with the result that the restrictions were withdrawn. Even then the negroes did not patronize the cars, but, instead, they raised the capital and organized a car line of their own. The *Christian Recorder* (Philadelphia, negro), which supplies the above information, declares that to-day the negroes "are operating the finest and best patronized car lines in the city of Jacksonville, the line on its business thoroughfare alone possibly excepted." The company is made up entirely of negroes, even to the motormen and conductors, and the line is patronized by the whites as well as by the colored. The *Recorder* continues:



"The courage and self-sacrifice shown by these people as a whole during the contention for their rights was really remarkable. Women and children would walk miles day and night rather than submit to the outrage which was ratified by the City Council. They were so wrought up over the indignity that they ceased to patronize the cars even after the offensive restrictions were withdrawn.

"The success of this instance of overthrowing the 'Jim Crow' infamy in the South will be hailed with pleasure by friends of the race and lovers of fair play everywhere. To the race in New Orleans, Montgomery, Birmingham, Atlanta, Augusta, Columbia, and elsewhere the actions of the Jacksonville people are commended as an object lesson. In their case the discrimination was turned into a fortune, and the same use can and should be made of every phase of adversity suffered by us anywhere."—*Boston Transcript*.

#### An Old Underground Railroad Station

For several years prior to the Civil War possibly no Ohio home was so well known throughout the South as an old two-story frame farmhouse on the Canaan pike, in Richland township, nine miles southeast of Marion, O. Occupied by an old Quaker, Joseph Morris, it was easily the most important station on the "underground" railroad across the State from the Ohio River to the lake. It proved a haven to hundreds of negro slaves being "railroaded" out of the slavery States into Canada, and of all it sheltered not one was ever captured inside its walls.

Why slaveholders should trace their slaves to the Morris home and there lose all sign of them was a mystery for decades. All sorts of theories were advanced, but the right one was never discovered until recently. Mr. Morris lived to be over ninety-five, and up to the time of his death, which occurred in 1899, he lived in the old home. Until quite recently, when the property passed into the hands of its present owner, the old place remained in the possession of the family, and its mysteries were safe. Recently, for the first time, a newspaper man was permitted to examine the house. Then the safe disposal of the negro refugees was no longer a mystery. The old house is no different from the ordinary run of houses of its time on its first and second floors, but the low attic and the cellar alike reveal systems of false partitions and secret chambers by which the fugitives were concealed. The garret is a labyrinth. The main room plainly shows two false partitions, one on either side, forming two more rooms, but beyond and around these are many more, all so carefully constructed as to be able to deceive, as they did deceive in ante-war times. The cellar also has secret chambers. There are two of them, each capable of forming a safe hiding-place for a dozen negroes. Their walls are made of cement, to correspond with the outer walls. In the days of the "underground railroad" these chambers were concealed by two big cupboards fixed to the cement doors which divided them from the main cellar.

But this is not all. Out of the cellar two tunnels lead. One runs to the site of an old barn, the other to the old

corncrib. These passages were concealed in the same manner as the secret chambers, and afforded a means of escape from the home when surrounded by slaveholders, in several cases negroes escaping from the house in safety and proceeding along their flight while their owners camped about the home.

Joseph Morris was known throughout all the land for his strict integrity, his charities, and his deeds of good, and during his lifetime tributes of appreciation came to him from every quarter of the country, from the occupants of the humblest negro cabin to presidents in the White House. A Quaker, living to the strict tenets of that faith, he was a home missionary in every sense of the word. Much of his life was passed on errands of charity, which carried him into many perilous places. He aided escaping negroes before the war.

He followed the Union Army through the Virginia campaigns, giving such assistance as was in his power to the wounded and distressed. He went to Chicago during the great fire, on mercy bent, and in one way or another made his figure a familiar one to the officers and inmates of half the charitable and penal institutions of the land. The story of his good deeds would fill a volume. Up to the time of his death he was revered by all who knew him, and the local negro population still holds his memory in honor for the good he did their people in their hour of need.—*Boston Transcript*.

"LAST year 2,188 colored students attended the several institutions of higher learning in Atlanta. This year the enrolment will be larger. This large assembly of exemplary young colored people, working earnestly, presents one of the most hopeful views of the future."


#### De Lawd's Wuk

DE Lawd He hed a job fo' me,  
But Ah'd so much to do,  
Ah ast Him git somebody e's,  
Aw wait till Ah got froo.  
Ah don' know how de Lawd come out,  
But He seemed to git along;  
But Ah felt kind o' sneakin' like,  
'Kase Ah knowed Ah'd done Him wrong.  
One day Ah need de Lawd mayse',  
An' need Him right away.  
He nevah answe'd me at all,  
But Ah could heah Him say.  
Way down in mah accusin' heah't:  
"Ah's got so much to do,  
Yo' bettah git somebody e's,  
Aw wait till Ah gits froo."  
Now when de Lawd He hev a job,  
Ah nevah tries to shu'k.  
Ah draps whatevah Ah's on han'  
An' does de good Lawd's wuk.  
Mah own affa'irs kin run along  
Aw wait till Ah gits froo.  
Nobody e's kin do de job  
De Lawd lay out fo' yon.

—Maurice Smiley.

# Greetings from Jackson, Americus, and Spelman

## Jackson College, Miss.

 OUR school opened October 7th, although neither building was finished. The large dining-hall was without flooring or plastering, no painting had been done anywhere, and the boys went to their rooms on ladders. Carpenters, masons, painters, and plumbers were everywhere. Students rushed in, and constant vigilance on the part of each teacher was the price of order. Even as I write, plumbers are at work in both buildings, and carpenters are putting up blackboards. No laundry has yet been built. The girls heat water by building a fire under an iron kettle out-of-doors, wash in an old shed, and iron in the dining-hall, heating their irons on the kitchen stove. This interferes with the cooking, and annoyance and confusion result. A modern laundry is, however, in prospect.

Even with all of these inconveniences, we rejoice in a school home once more. Both buildings — Ayer Hall, for boys, and Barrett Hall, for girls — are admirably adapted to the work, and will conveniently accommodate about twice the number of students that could be taken at the old site. This location is far more accessible to the colored people. To the north and east of us is a large colored settlement. Many are buying lots and building homes in this vicinity for the avowed purpose of sending their children here to school. Baptists all over the State are taking an interest and pride in the school that they have never had before.

We have an excellent corps of thirteen teachers. Just before starting for the South, our matron resigned on account of the serious illness of her father, and I carried that work in addition to my own for three months. On the first of January a capable woman from New Jersey, a graduate of Mt. Holyoke College, came to us, and is proving conscientious and efficient. One of our grade teachers has ninety on her roll, and to-day a young lady from Rhode Island, a graduate of Rhode Island College, begins work as her helper.

Our enrolment is much larger than we expected, being 275 to date, and still they are coming. As a whole they are an earnest and well-behaved body of students. Barrett Hall is overflowing. We have several more girls than it will accommodate, and are rooming them out. Many more, living at a distance, are boarding with relatives near by.

All departments of the school have been enlarged. The sewing department receives much attention. A systematic course of instruction is given, and neat and tasty garments come from the sewing-room. A primary school has been added. This school is in charge of a lady who was for



JACKSON GROUP

Africa, and \$55 to one of our graduates who is in Liberia. The offerings of teachers were included in these sums, but the students did well according to their means.

Last week a temperance League was formed by the young men and one by the young women. We believe intemperance is the most potent factor in keeping the colored people down, and we hope these temperance leagues will spread among the people.

We are greatly indebted to circles for supplies of bedding. It has been sorely needed. One sugar barrel, received recently, contained a dozen bleached sheets and two dozen slips, besides many other things, and no name in it or anything to tell whence it came. Another contained the name of a lady in North Somerville. A letter sent to her has been returned to me. I should be glad to thank those that sent these barrels could I learn their addresses. We have now plenty of sheets and slips, but are still in need of comforters.

Do not forget Jackson College in its new and enlarged work. Remember our teachers, some of whom are well known to readers of ECHOES, and pray for them in their earnest, consecrated labors.

ELLA M. BARRETT.

## Americus Institute, Georgia



THE result of six years' effort to establish a school in Americus, Georgia, a city near the centre of the black belt of the State, has been marvellous to its friends, and astounding to those who would prefer not its progress.

The institution has steadily grown from two small rooms and two teachers to three buildings and six teachers. The students have increased in numbers and character, and as we look out over the present conditions of the school, we are filled with hope for the development of the masses, and with inspiration to spend our lives in the work.

It was the aim of the founders of the institution to bring nearer home to those who are not able to attend school at a distance from home an institution that would give thorough academic training, and develop in its students a spirit of self-help and friendly relations to all people. Nothing has done more to help the character of the work

years principal of a primary school in Massachusetts. She is assisted by several of the academic students, to whom she gives systematic instruction in methods. We believe the influence of this work will be felt in more than one public school in Mississippi.

The Missionary Society has recently sent \$20 to one of our former students who is laboring in Central

and bring about the influence among the students so long desired than the boarding department. Although it has brought to each teacher increased responsibilities, yet each is rather seeking to be bound than to be free.

Our school accommodates both boys and girls. We have been able to erect a dormitory for girls alone. The dormitory is a frame building of three stories, and contains eighteen rooms, all of which, except four, have been filled this term. The girls are taught how to care for their rooms and to make things about the campus clean and attractive. Each girl goes about her duties cheerfully and willingly. Nor is it difficult to get volunteers among them to scrub the floors, or launder the table linen and towels.

The cooking is done by the girls under the supervision of a teacher. The meals are arranged in such a way that it requires little time to prepare them; so that no one need be absent from any class. The presence of the teachers at the tables with the students has much influence toward the formation of right habits during meals.

Not before this term have we had so many young men to come to school as we now have; nor have we had so few of the small children. Because of this fact we are able to do more academic work than heretofore. The students are beginning to learn the importance of preparation for work. All do not stop with the training received here, but go to other and higher institutions to fit themselves for special work. Some of our graduates are holding their own in the teachers' professional course at Spelman Seminary, in the collegiate department at the Atlanta Baptist College, and others are making for themselves permanent places in the hearts of the people as efficient teachers. It is a source of pleasure to have pupils come to us who have been taught by students who have remained under the influence of the institution. To inspire our students to prepare themselves for proficiency in any work that they may be called to do is the only way, as we see it, to "rescue the perishing."

The greater part of our pupils come from without the city; and nearly all of the young men board in private families. We are in need of more room. We need a boys' dormitory, more land, and more teaching room. We are greatly hampered in our present condition.

MRS. M. W. REDDICK.

### Spelman Seminary



WHAT are we doing in Spelman? you ask. Our motto is, "Our Whole School for Christ." The primary object is to train girls into Christian womanhood by developing those graces of heart and soul necessary to this ideal. This school represents a very complex machinery, and the Sewing, Printing, Ethics, Laundry, MacVicar Hospital, Academic, Normal—all make the unit S-P-E-L-M-A-N. And to all of the work as done in each department will be to tell of the whole.

We have an enrolment of 563, of whom 335 are boarders. Four girls are in the college course. 116 are in college preparatory and academic, 20 are in normal, 7 in Christian workers, 15 in nurse training. Others are taking dress-making and scientific cooking, while still others are in the printing school.

"To say what is the chief feature of the seminary is difficult, yet if all had to be excluded but one, not even excepting the nurses' course, we should say that the distinctive feature of Spelman is its teachers' professional course. It has revolutionized teaching in the grades and among colored people, and even its missionary success not only at home, but on the Congo in Africa, has been due

largely to this spirit of the teacher," recently said an influential man of the race.

An acquisition to the course in which all are highly interested is the child study plan. Each student teacher must select some child for special study, and written weekly reports are expected to be made.

The mothers' and the children's meetings conducted by the Christian Workers are opportunities for sowing good seed, which seems to be taking root and making fast growth. Besides this organized work, Miss Williams and her students make house to house visits to care for those in need. Taking the children from some of these homes, they clean, feed, and enter them in school.

Some of the girls rescued in this way are in the primary department. Not long ago, two sisters came to school, one wearing a dress, the other a petticoat that had been sent to their home by a Spelman class. With the petticoat she wore a little undervest. She was given a dress, and wore it home, but came back the next day without it. When questioned, she answered that grandma said she



SPELMAN GROUP

must not wear two dresses at once and that she would need a clean one Wednesday. Both children were very clean. No attempt was made to call the attention of the class to this incident. But the next day one of the tots came with an apron and a dress for the little girl who needed them.

There seems to be the Christ-spirit of helpfulness and love brooding over the school this term. Every boarder is a professed Christian but one who came in recently. Surely, we need to render praises unto God who hath so abundantly blessed us. At Christmastide, each Sunday-school class formed plans of action. Some carried their gifts to families. Others gave to charitable institutions. One girl who works her board had saved a quarter with which to help.

During the year, Spelman girls have had many causes to be inspired to press on. Within, in their own Christian organizations and under the influence of Christian teachers; without, by the encouraging words of visitors, among whom were Doctors Morehouse, Chivers, Thomas, Proper, and Mrs. Peckham. Can there be any doubt as to the result of these forces upon our lives and characters? We realize that we are sadly needed by our people, that some of them are sadly in need of Christ. We know that only as we reveal Him to them in our lives will they get the true ideal. May our lives ever be in their blessing and usefulness even as "the mist of Eden that went up from the earth to water the garden!" May we ever be all for Jesus and our hearts be all His own!



## American Baptist Home Mission Society

### Editorial



**S**PEAKING recently with a colored man who is an educator and a leader among his people by virtue of character and capacity, he deprecated the constant discussion of the race problem. There is altogether too much talk, in his opinion, for the good of either the whites or the blacks. Let the problem alone for awhile, he suggested. What the Negroes have to do is not to talk about their constitutional rights and actual wrongs, but to push forward along the lines of industry and education, becoming increasingly able to fill their place in the world, and assured of one thing, that worth will win in the long run, and nothing else ought to. The thing to be desired, he said, is a peaceful and fair chance to work out their own elevation and destiny. There is sense and reason in this view, but just now, whatever the desire of the colored people might be, the disposition to discuss is especially active.

THIS being the case, it is fortunate that so much is being well and calmly said on the subject by Southerners as well as Northerners. Take, for example, the thorough study by Carl Schurz in the January *McClure's*—a paper that should be read by all who are interested in a real national problem. Then, Thomas Nelson Page's paper on "Lynching of Negroes: Its Cause and Prevention," in the January *North American*, is a thoughtful and suggestive treatment of a matter "recognized by cool heads as a serious menace to our civilization." Another valuable article on this subject, "a Southern View" of it also, is a feature of the February *Atlantic*. One may not agree with all the conclusions reached or the interpretation of facts, but the earnest purpose to help toward a betterment of the situation is apparent and the source of encouragement. Every dispassionate expression of opinion, such as that we give elsewhere from a Southern newspaper, is cheering.

Most cheering of all is the fact that the colored people are making progress of a substantial kind. As a factor in this progress our Home Mission schools are of increasing importance. The growing demand for education is noted in every section. All our schools are taxed to their utmost capacity. The value and necessity of higher education for race leaders may be regarded as no longer debatable. The

educated negro is the best answer to inflammatory and irrational utterances on the part of those who would keep him in servile station.

THE power of petition is illustrated in the decision of the United States Senate to investigate the case of Reed Smoot in a thorough manner. This result is largely due to the Christian women, who have moved actively and persistently in securing a petition of such magnitude that it compelled respectful attention. It is reported from Utah that the Mormon authorities are in a less defiant and asserting mood than formerly, and recognize that they have much to explain. We hope that the real situation may be disclosed regarding Mormonism as a political power.

THE Home Mission Society has just issued an attractive program for a missionary meeting, covering various phases of the Immigration Question. Copies may be had on application.

### Our Financial Needs

**A**T this date, Feb. 20th, the Society needs not less than \$165,000 to enable it to close the Financial Year free of debt. This is nearly thirty thousand dollars more than it received in the same period last year and as the contributions were then quite large it is manifest that there must be an increase for this year of not less than twenty per cent. to meet the emergency. In many cases the churches that have already contributed increased their gifts to this extent and beyond, and it is earnestly hoped that those who bring up the rear-guard will emulate this good example, and by a hearty and united effort crown the year with victory.

**D**R. MOREHOUSE is now in Cuba, where he finds a hunger for the gospel that inspires him with new zeal. He tells of the work in Songo, a town of about 8,000 people a dozen miles from Santiago, where eighty have expressed desire to unite with our church, and where twenty-six were baptized at one service. The converts included two daughters of the Mayos and a leading merchant was also of the number. The town and community are stirred, and the need is imperative for a suitable house of worship. "Money, men, and meeting-houses for Cuba and Porto Rico," is the urgent note from the Corresponding Secretary, as he realizes the wonderful way in which these islands are open to us. Now for some large gifts!



## Emancipation Day



WHILE we are hearing a good deal about the Negroes, let us hear directly from one of them — a student in one of our schools. The customary observance of Emancipation Day by the student body of the Virginia Union University was full of interest this year. The program included an original poem, an oration, and a paper on "The Outlook of the Negro," besides music and other exercises. In the paper the author, J. W. Tynes, took on the whole a temperate and hopeful view. To show the present conditions as they appear to a young colored man who is fitting himself for professional life, we give these extracts:

Industrially among the Negroes there is need of a general awakening, for labor unions and popular prejudice declare that skilled labor shall yield them little or no bread. They declare that the Negro mechanic can be no more than the white man's menial wherever the white man controls. And while there are open fields inviting the industrial activities of the race, which promise through proper development abundant employment, these need to be entered at once lest we should find ourselves doomed to pauperism.

Educationally the race has made rapid progress, but the struggle has just begun. Everywhere the demand is for system, thoroughness, and adaptability. The one-third of the Negro boys and girls of school age now not attending school should be reached, and the best methods of education be provided.

Socially there is much unpleasant and harmful friction between the races. It is unpleasant not only to the Negro, who being the weaker is perhaps the greater sufferer, but it is unpleasant to the true white man; and the whole nation suffers because of its existence. Neither the white man nor the Negro can be justly regarded as the sole cause of this friction. Its origin is in the evil propensities of our human natures, of which propensities every race has its share, and nothing will ever bring to us, as a nation, internal harmony but the raising of the entire nation to a higher and purer life by the proper education of the individuals composing it.

This brings us to a phase of the situation at once interesting and significant, namely, the tendency of the race to segregate.

This tendency is evident throughout our country. Wherever the two races are found in the same cities, the white and colored populations are separated by distinct lines. When the Negro begins to people a community the whites usually move out, and when white men begin to gather in a community, the Negro for reason either subjective or objective is usually slow in entering it. While this is not so easily seen in the country as in the city, it is of the country nevertheless usually true.

The bulk of the Negro population is in the southeastern part of our country. There the ratio of the white population to that of the Negro is gradually decreasing. And another significant fact is that the tendency of the Negro is to gather along the inland watercourses, while in the same States the tendency of the white man is to gather in the cities. If then the Negro will improve the opportunities thus offered him for acquiring land, and cease to hang in such great numbers on the cities where every industry is controlled by the white man; and if more will turn their attention to developing the agriculture of the South, they will, though perhaps slowly, lay a foundation that will assure them employment in every other line of industry.

What then is the outlook? The tendency of the races is not to amalgamate but to separate and to preserve their

distinctness. This seems to be due to politics, prejudice, and a natural affinity that binds the members of a race together. The Negro as a race is far inferior in wealth and intelligence to the whites. But there are fields open to him in which he may still rise to the front ranks of civilization, if he develops his powers.

## True and Wise Words

SINCE it seems impossible to stop the discussion of the race problem in the South, it is good to have such ill-advised and intemperate assertions as those of ex-Governor Russell of North Carolina regarding the peril of Negro elevation met by such sound words as these from the Richmond *Nesbitt Leader*, a journal of influence:

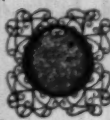
Most Southern people become exasperated against the Negro now and then on the same impulse which moves a child to smash its slate when the sums will not come right. His presence here makes a most perplexing and dangerous problem. But thinking people keep in mind that the Negro is the victim of circumstances which he had no part in shaping. The greed and ambition of white people brought him here. The quarrels, jealousies, greeds, whims of white people have controlled his fate so far. He was made a slave against his will; was freed by no act and no expressed wish of his own; had political power and responsibility thrust upon him first and torn away from him afterward. In individual cases he has done horrible things, and in local instances he has been troublesome; but, taken as a mass, the Negroes have been wonderfully docile, forgiving, tolerant, and faithful. Considering their circumstances and conditions, they have made excellent progress in many directions. No race in the world's history has been more severely tried, or has undergone more violent vicissitudes. The Negroes deserve a vast deal of credit, and they appeal to all our kindly and magnanimous instincts. In working out the problem of dealing with them and adjusting the race question finally and properly, it is our business, as a strong, brave, and magnanimous people, to deal with them in the kindest and most merciful spirit, respecting their feelings and guarding their interests, not judging the entire race by the loafers around the street corners, or the criminals in the prisons, or the victims of just public rage, any more than we would desire our own race to be judged by its representatives in the same classes.

It would be well for the South if all the religious papers of that section took an equally statesmanlike and Christian view of the situation.

## The South and Education

THE need of education on the part of the colored people in the South is constantly urged, and cannot be too strongly emphasized. A point scarcely less important, but not so commonly mentioned, is the same urgent need of education generally in the South, among the whites as well as the blacks. The South will remain in a backward condition until there is a general and distinct educational advance. Thoughtful Southerners recognize this fact, and welcome our schools, as they do the work of the General Education Society and all efforts to provide every boy and girl in the South, white or black, with the best facilities for self-development and culture.

# Missionary Prospecting in Alaska



NE of the writers who tells the things we want to know in the style we like to read is Mrs. G. S. Clevenger, well known to ECHOES readers. Working with her husband in a new field at Copper Centre, she pictures the situation for us.

Before I tell you about our work here I will answer the question that has come to the minds of many of our friends, namely: "What are we doing in the interior of Alaska?" We are neither searching for the North Pole nor the rainbow's end—the traditional pot of gold. For the past four years Mr. Clevenger has been acting as general missionary for Alaska, and he was asked by the Home Mission Society to come up here for at least six months to determine the feasibility of establishing a mission for the white settlers as they come in, as well as one for the natives. I chose to accompany him rather than remain behind.

The government cooperates with the various denominations that are establishing missions among the natives of Alaska, and establishes a school in connection with the Mission. I have taken charge of the school for the time being. We have the use of the building next to where we live, and it answers the purposes of a school for natives and a church for both whites and natives. Mr. Clevenger holds a service for the natives on Sunday forenoon, and one for the whites in the evening. I look out for the intellectual wants of the natives five days of the week. We are very agreeably surprised in them in many ways. They are so different from the Sioux Indians we were accustomed to see in Dakota. Their features are different, partaking more of the Japanese type than of the North American Indian. Then they are cheerful and talkative, many of them jovial.

They want to learn white man's ways and are very imitative. The men and boys all wear citizen's clothes and look quite neat for Indians. A few of the girls wear skirts and waists, but most of them wear the parka belted at the waist. I brought a sunbonnet with me to protect my eyes in this land of perpetual summer sun. I have already seen four bonnets patterned after mine, and since the winter has come on I see one of the most progressive girls has made one of red flannel for warmth, but fashioned just as the summer ones are.

They are a surprise in the school. They learn to read and count as readily as the average white child, and in writing surpass them. There is no means of requiring any regularity in daily attendance, or even the required six hours a day, so they come and go at will. I never have more than two or three at once, and more often only one. This gives me a chance to give each the personal attention he needs in the beginning work. I use the regulation school chart, blackboard, and tablets. The parents take a great deal of interest in the school, and seem just as proud as white people do when their children show off pretty well in any of the work. I also have sewing for the girls—basted patchwork and handkerchiefs to be hemmed. But they need something more advanced in sewing, for they are very handy with their needles, even the little girls hem nicely, and I always give them the handkerchief they hem.

When I first came the "klutches" (women) would point to my black hair and say, "All same Siwash," now they say, "All same sister," or "mamma." I felt quite flattered when I found that mamma is the most endearing term they know. We were quite amused, a few days ago, when one of the "klutches," passing our window on her way home, called out, "Good-by, sister."

They are anxious for "white man names," and I have almost gone bankrupt for names for themselves or their children.

They have a language of their own, which is rather musical, as is shown in the names of the rivers and lakes, such as Sousina, Taslina, Klutena, Nizina, Tanana, etc.; but they also have a jargon which the Hudson Bay Company is said to have introduced into Alaska, and which is called "chinook." It consists of a few Indian words and a few English, and some that shade both ways. It is easily picked up, and they are easily made to understand by means of it. This is what we use in teaching or talking with them.

When we first came Mr. Clevenger was called "Jesus man," and I was called "Jesus man's klutch;" but I taught them to call me "Teacher," and the more apt ones already have caught on to the name "Clevenger" by hearing the whites use it. They always say "Thank you," when given anything, and the young men raise their hats in both school and church. A number of them carry watches, wear good-looking hats, sweaters, etc.

As far as we can now judge they are a promising people. In their own way most of them are industrious. When we came, in July, the salmon season had begun, and lasted until the middle of September. They catch quantities of salmon and dry them on racks in the sun. This is the staple article of their winter food. As soon as the salmon quit running, they get off hunting for moose, bear, and other large game, and trapping for mink, marten, etc. This is a great source of income for them. A good marten skin will bring at least five dollars, and a black fox from eighty to one hundred dollars. The moose is fine meat, and their skins make moccasins for winter wear; in summer the most of them wear shoes. They are fond of white men's food, but prices are so high here on account of lack of means of transportation that they can buy but little of it.

Mr. Clevenger took in the situation and very soon began correspondence with Governor Brady and also the commissioner of Indian affairs at Washington, asking that the Indians be permitted to purchase food at the commissary stores along the telegraph line at government prices. He has already been assured by letter from the Secretary of War that as soon as a stock can be put into the interior the permission will be given them. They now pay \$15 a sack for flour, the government price in here is \$2, and everything else in the same proportion. The "klutches" need a Mrs. Rorer or some one to teach them how to make the best use of their provisions when they get them.

It was interesting to see them catching the salmon. They have a willow basket from a foot and one-half to two feet in diameter at the top, two and one-half feet deep, and six inches in diameter at the bottom. This is attached at one side of the top to a pole something longer than the handle of a garden rake. They have a little platform built out into the river, on which they stand and throw the basket the length of the handle up the stream, then draw it with the current as far as the pole will reach down the stream, then throw the fish back of the platform in a place prepared to hold them. Sometimes they catch them rapidly, but often they fish two or three hours and catch nothing. The men do the fishing, and the women dress and hang the fish on the racks. No lover of fresh fish knows anything about the real delicacy until he reaches Alaska, except perhaps the Scandinavians, who have them much the same in their own country.

But to go back to the Indians. They are very fond of music and learn a tune surprisingly quick. One of the girls bought a zither from a white woman. She brought it to church in a week or two, and asked if she might

play, and to our surprise she could play a number of the tunes we had been singing. They all try to sing and there are many very sweet voices.

I would scarcely call them nomadic in their habits, yet of necessity they travel a good deal. During the salmon season they all live in their cabins or tents along the rivers. When they go off hunting they live in tents, and are gone from one to two "snows," then they return to their cabins for the winter.

It is an entirely new experience to one to try to enter into the lives of a people to whom the doors of civilization are just being opened — new but very interesting — to mark the contrasts and similarities between them and the whites. I find some noble traits in their characters, and I find, too, that they have their little jealousies, bickerings, and gossips, "all same white people."

### The Record of a Year

#### A Missionary Sketch from Life

By F. B. Nichols

"WHAT have I done?" This question, which so often forces itself upon the Christian worker as he reviews the days that are gone, came anew to Rev. Marco Mazzuca as he sat in the quiet of his home as the year drew to a close, and he rounded out ten months of service for the Home Mission Society. He had done his best, proclaiming the good news in the pulpit and the street, in the jail and the home. And after all, what did it amount to, those weeks and months of service?

He had just finished his written report. He glanced once more over the figures so coldly stating his labor: "106 sermons; 78 prayer-meetings; 762 visits; work found for 58 persons; for the same purpose 84 letters of recommendation written; 2 boys placed in the Home for the Friendless; 5 times to the city jail, 9,642 pages of religious literature (Bibles, New Testaments, and tracts) distributed." Good seed, all of it, scattered here and there in Newark and vicinity.

Then he looked at the other column enumerating the visible results of all this sowing. To the casual observer it would not have seemed much; but to him it was instinct with promise, showing that even now the little mission was more than a name on a swinging sign, or a humble room filled by a changing throng of the merely curious. It had a place and an influence in that community. There were those to whom it was as the very gate of heaven. The average attendance of the faithful was set down as "35 at the weekly prayer-meeting; 40 at Sunday morning worship; 85 at Sunday school." The grace of giving was theirs also, the total collections, in all departments, amounting to \$212.13. Further, the Sunday evening service had in attendance many not yet brought into the fold, Italian men and women who, "hungry for the gospel of Jesus," had stood in the cold wintry street to listen as each Lord's Day afternoon, between four and five o'clock, he preached to them, at the same time extending an invitation to the cheer of the chapel service. A flourishing Young People's Society was doing its part, and increasing in membership; and the Saturday afternoon school where the "girls were taught to sew and the boys to draw" was doing nicely. And he could write of them all: "They have done nobly; a strong Christian spirit exists among us; we have worked for ten months as one person to establish the Lord's kingdom."

But there was still more. There had been conversions. His eye travelled down the page until it rested on the number "eleven." His pulse quickened then, and a song burst from his lips, "Glory to God for this!" Eleven

baptisms, eleven souls brought from the darkness of ignorance into the light of life! Ten of these converts were young men. One had heard the call to "become a fisher of men," and was already the missionary pastor of the First Italian Baptist Church of Buffalo, N. Y.

Marco Mazzuca knew his labor had not been in vain; and from that quiet hour with his report, he rose in new strength and confidence to proclaim to his countrymen the news of a free salvation.

### An Appreciation from a Successful Graduate

THE Home Mission Society rejoices in the success of the men and women who receive their training in its schools, and in their grateful appreciation of the benefits conferred upon them. One of these eminently successful workers — a man of real achievement and wide influence — rightfully a leader among his people, is Joseph A. Booker, president of Arkansas Baptist College. His feeling is expressed in a recent letter:

"I assure you I cannot do too much — yea, not enough — for that grand organization which has established so many schools for my race and helped so many more that were originated by my race, which, left alone, might have died young. I received most of my training at Roger Williams University, and did not only get it at reduced rates but in most cases 'gratis.' If somebody in the North or East had not furnished money to pay me for work on the grounds and in the buildings of that dear old school, I would never have finished my course of study and hence could not have been of any particular service to my people. As I have come through that school, so have hundreds of others from dozens of other schools doing similar work. Furthermore, if our school in this State is in any way distinguished for living through hard times, and struggling out to where it now stands, it is due largely to the direct aid from the Home Mission Society for the past seventeen years."

### The Place of Literature in our Work

By Rev. G. Aubin

THE value of special and appropriate literature in the evangelization of Roman Catholics cannot be over-estimated. This is one of the brightest stars shining in the missionary sky, and those that have been led to Christ by its light form a great army. I am not a writer of fiction, but of facts as I meet them on my path. Let me give a few of them to your readers.

#### I. An Eye-opener

Early in the year I received a letter from our able and successful French missionary of Lowell, Mass., Rev. Isaac Lafleur. His plain words on the value of tracts should be known by all the friends of evangelization. Here they are:

"When yet in the bonds of Romanism, profoundly devoted to my religion, a booklet written by Rev. G. Aubin, now of Fall River, Mass., bearing on the doctrines of my church, helped me very much to see the errors in which I was deeply rooted. Rev. J. N. Williams, the venerable General Missionary of the French Baptist work in New England, had sown the good seed in my young heart a few years before, but this little tract was really an eye-opener to my honest yet deluded soul. Such literature, written in the Spirit of the Master and for the advancement of His kingdom, cannot be too largely diffused among the Roman Catholics that we are trying to save."

#### II. A Means of Conversion

Now hear what Rev. T. Tetreault, our devoted and faithful-missionary among the French of New Bedford, Mass.,

has to say on the value of literature in our work among Romanists:

"Regarding my conversion to the blessed teachings of the gospel, I will say that I have lost my faith in the Roman Catholic Church in reading the History of France, the Life of Luther, Chéniquy's books, the History of the Reformation in Europe, Protestant newspapers, and tracts from the pen of Protestant missionaries. This literature opened my eyes and made me see the false teachings of the Roman Catholic Church, and led me to the gospel of Christ, which is the power of God unto salvation to every one that believeth." This is what literature has done for me and my wife. Now I can sincerely say that I believe with all my soul that the homes of the Romanists should be deluged with all kinds of doctrinal documents, showing them the great contrast which exists between the truth of God's Word and the false teachings of popery. In my humble opinion I am convinced that literature is one of the most effective means of reaching and evangelizing our dear deluded Romanists."

### III. Fruit of Knowledge

The following extract from a letter I received recently from Mr. Alfred LeClair, student in Colgate University, will tell its own touching story:

"I am glad to state that having sent one of your tracts, 'Is It Clear?' to a Roman Catholic friend of mine living in New England, last December, for his edification, I was happily surprised in the first week of January to receive a kind letter from him, thanking me. He said that your tract has led him to study the Bible more closely than he ever did before, and he was surprised to find the immense difference there is between the teachings of the Bible and the teachings of Romish priests. His attention was captivated by several passages, but especially by this one: 'For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.' He says that this was a new revelation to him. 'C'est une nouvelle révélation pour moi, l'amour de Dieu!' What a difference between the God of the Bible and the God of the priest. He has decided to turn from the errors of his way unto God for mercy and pardon. With the help of your tract, conjointly with the Bible, and being led by the Holy Spirit, he has stepped out of Rome into the glorious liberty of the children of God. I rejoice with you in this new victory for the Master."

### In the Light of Fact

Let these facts speak for themselves. The wise will have no trouble in learning the lessons taught by them. Theoretical knowledge alone concerning the use of gospel literature in the evangelization of Roman Catholics may sometimes make one lukewarm or antagonistic, but experimental knowledge united with theoretical knowledge makes one enthusiastic and zealous in putting in circulation the right kind of tracts. Your missionaries know what wonderful change this kind of literature has wrought in their lives and in the lives of thousands of their countrymen, and therefore urge the societies to consider this important and vital matter. Every Roman Catholic family in this land should have the opportunity both of hearing and reading the truth. This matter demands prompt action, if we want to save the perishing ones. We can take care of the future in taking care of the present. The sowing in the spring prepares the harvest of the summer.

Fall River, Mass.

REV. T. F. MEDLIN, of Portales, New Mexico, rejoices in the completion of their house of worship, with good additions to the church, and the work as a whole in a very prosperous condition.

### Difficulties in Some Western Fields

I FEEL constrained to write of religious conditions as I have found them. It seems to me our great need is men with the spirit of Paul, ready, if needful, to labor with their hands until such time as the Board can come to their financial assistance. One town I visited a short time ago illustrates that point; to counterbalance its sixteen saloons there are three churches, but on Sunday morning there was not a service in any of these, and I could find nothing tending to keep the men away from the saloons. As district secretary for the Sacramento River Association, I try to rally these pastorless churches, and establish them in the faith,—but what can one man do in such a large territory? One peculiarity of our work on this coast is the extent of territory, and the smallness of the population; for instance, Shasta County, containing 3,876 square miles, has a population of less than eighteen thousand,—not enough in more densely populated countries to make a good sized city. From Redding, the county seat, to the Oregon line,—a distance of over 140 miles,—there is not a single Baptist church; and in one county there is not a single Baptist preacher at work.

A special difficulty of our work is the migratory character of the population; they are constantly passing to and fro, it being true not only of mining camps and lumber regions, but of other sections as well; our own town of Anderson is at present depleted of probably one-third of its inhabitants, and others going; but when fruit picking begins the tide will turn, and for a short season numbers will flock in from the rural districts, and there will be a busy time.

I find many open doors of opportunity; and there is a chance for men of means to put their wealth into the treasury of the Lord; we need men to build anew the weak churches, and to start organizations for Christian service in communities now without gospel teaching.

Anderson, Cal.

JAMES H. HARGREAVES.

### From Here and There

THE character of some of the foreign elements that must be evangelized is disclosed in such questions as this from the catechism used in the so-called Bohemian Sunday schools in Chicago:

Question: What duty do we owe to God?

Answer: Inasmuch as there is no God, we owe Him no duty.

The Bohemian colony in Chicago numbers one hundred thousand, and of all foreigners who have immigrated to America they are said to be the most bitterly irreligious. But no people yet have proved impervious to the gospel, rightly presented and actually lived.

One of our missionaries among the Indians says that many of the professed disciples know nothing of a spiritual birth; they seem to think that all that is necessary is to give up their bad habits and join the church. Asked if they are Christians, they say, "Yes; we been baptized." Which only shows that some Indians are like some white folks. When we get below the fact of church-membership to the endowment of the Holy Spirit, the hoped-for revival will come.

Rev G. H. Gamble, of Minneapolis, Minn., writes of valuable additions to the church, the growth of the Sunday school, a young men's club, with a membership of ninety, and a good financial condition which is the result of direct giving and not by entertainments.





# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT.

## Our Girls

**DEAR YOUNG PEOPLE:** Among all the bright indications in the religious world there is nothing that promises more for the future of the Christian Church and the interests of the Kingdom than the awakening of our young people in the mission work. The *Home Mission Monthly* for January, the first issue under the new management, most forcibly emphasizes this fact, and gives a striking instance under the heading, "How the Baptist Young People of Philadelphia gave Godspeed to a Home Missionary starting for Cuba, and pledged his support." It is expected that these same young people will erect a chapel at the station where their representative, the Rev. Thomas Henry Sprague, will engage in his chosen work.

There is also noted in the same periodical the practical and helpful conference of Christian Endeavor leaders from all sections of the country, which was held in Philadelphia the first week in December. The work in the churches and the theme Evangelism, coming so prominently to the front at the present time, were considered at length.

The influence of mission study and giving upon the life of young people were recognized.

We wish that such conferences might be held among our New England Christian Endeavor societies. The growth of these grand auxiliaries of the church is well outlined in a recent number of *Life and Light*, and we do well to inform ourselves of the great body in which so many of us are proud to claim membership.

Christian Endeavor societies are making their mark the world around. Dr. Clark, the founder, is soon to set out upon a new pilgrimage, to which he is urgently called by Australian Christians, and he is also to visit Samoa, where there are already flourishing societies. The wonderful usefulness of this organization on mission ground cannot be adequately described. Dr. Jessup, of the American Presbyterian Mission in Beirut, Syria, writes: "You will be glad to know that the brightest spot in Beirut, spiritually, is the Christian Endeavor Society. The Syrian young men and young women who are connected with it have proved themselves capable of conducting it with dignity and spiritual simplicity and sincerity, and the work is spreading throughout Palestine." Equally explicit testi-

mony could be had from various parts of China, says the *Chinese Recorder*.

"In Africa, also, the society is growing. The new Congo steamer of the English Baptists is named *The Endeavor*, and at its farthest station on the Upper Congo their mission has a society at which ninety-five young people respond to the roll-call."

Speaking of Christian Endeavor societies and the mission work, we cannot forget the two evenings passed at Spelman Seminary, and our glimpses of the work of the seven Endeavor societies and the Congo Mission Circle. In April of last year we mentioned the going out from Spelman and the commencement of work of Miss Emma B. De Lany. A recent *Spelman Messenger* has this note from her, which may interest our young people:

"On Sunday, 9 P. M., we reached Shupanga. This place is historical because of the remains of Mrs. Livingstone there, which make it almost sacred. I am told that the roughest captain never passes the place without tenderly reminding the passengers of that one grave. Although it was night when we reached the spot, the captain kindly took the boys with a light, and asked those who wished to see the grave to come with him, as the boat had to stop there for the night. The grave was two miles from where we landed and no roads; the rain had washed them away. I have not gotten all the mud off my boots yet. I do not regret the effort I made to see the grave. There are two Jesuit missionaries at the place, and the grave is very neatly kept. The slab which marks the spot is a very simple one with her name, place of birth, date of death, and these words: 'Here repose the mortal remains of Mary Moffatt, the beloved wife of Dr. Livingstone, in humble hope of a joyful resurrection by our Lord and Saviour Jesus Christ.' She died on her way up the Zambezi River to meet her husband. I wanted to see her grave because I knew of some of the disadvantages of travelling alone this far, and while the others stood discussing the travels, adventures, and escapes she had with her husband, I thought of her in another sphere, the good she had accomplished, and yet what it cost to accomplish this good; still she was not satisfied, but died trying to reach her field, where she could be of more service to these poor people. I looked at the constellations, the Southern Cross and the Southern Crown, which hung very low, almost over the grave. After thinking of the crosses she must have borne, I could but think how glorious must be her rest and crown she is now enjoying. There can be no crown without the cross, not even in the world of stars. How my heart yearns to bear these crosses daily that I may deserve the crown! The heart of her husband is buried somewhere up the river according to his request, while his body is in Westminster Abbey."

## Our Little folks



"We are little pilgrims  
Singing as we go—"

### Climbing the Hill

**H**APPY-GO-LUCKY and Faint-of-Heart  
Set off on a journey with Only-Try.

And each was ready to do his part,

While the sunny hours went merrily by.

But when the shadows were growing long,

And the crickets chirping their even-song,

Up rose, like a barrier steep and strong,

A rocky hillside nigh.

Said Happy-Go-Lucky, "Suppose we wait,

And somebody passing may give us a ride."

"We shall break our necks if we climb so late!"

Poor Faint-of-Heart, in a panic, cried.

But Only-Try, with a resolute eye,

Looked up at the hill and the sunset sky.

"There is plenty of time," said Only-Try,

"And the moon is full, besides."

So Only-Try, without stay or stop,

Went clambering up over rock and root,

Till he stood at last on the hill's green top.

In a beautiful clearing, with flowers and fruit.

But the other two are waiting still;

For nobody lives, or ever will,

That can reach the top of the smallest hill

By sitting down at the foot.

— Sunday School Visitor.

**T**HIS is the motto of a class in a certain Sabbath School:

"Always keep sweet and go on shining." It is not easy, but it is Christ's way and it makes a very lovely life.

### The Only-Try Little Folks

**M**E hope, dear children, you have all read the above poem, and that none of you will ever belong to the "Faint-of-Heart" company.

Of course we are interested in your home lives that they may be very sweet, and that you may not only be happy yourselves, but that you may make all around you happy; we follow you in your school lives, and desire that you may grasp the treasures of earthly knowledge, which will fit you for your after lives, but it is not strange that when we call you into the corner where the Home Mission ECHOES wait to give you welcome that we think especially of the good you may do in the "Only-Try" ranks of your Junior Endeavor and mission societies. There is ever so much to do all over the mission field, and each one of our little folks may have a part in the work.

It is often our privilege to speak to little groups of children about the different peoples we have seen and the schools we have visited.

As we are now talking to you we think of the upturned faces of the boys and girls who, a few hours ago, listened eagerly to what we had to say to them.

We could not imagine greater interest to be shown, and we thanked God that we had something to tell them.

Eagerly they examined the pictures and curios we brought them from one and another part of our country. As they took one of the heathen idols in their hands, and saw how easily it could be defaced and broken, they seemed very glad that the God of whom their Sunday-school teachers had told them was not like the object which had been worshipped by ignorant people who know not the Christ. A speaker always knows when his listeners are interested, and it was a real pleasure as we closed our little talk to have the lads and lassies say, "Tell us more. Oh, please tell us something else!"

Surely they are members of the "Only-Try" band, and we are happy in the thought that there are many hundreds more in our New England Baptist Sunday schools.

Will not some of these little people tell us by letter how they are trying to help on the Lord's work?

### From Cabin to Parsonage

**A**S there will be much said in the paper this month about the colored people, we have wished that our children could see a set of pictures sent us by Mrs. Amanda Miller Coleman, who has been one of the most valued speakers in our New England churches. Unless we have seen the wee cabins where the negro boys and girls have spent most of their lives, we can have little idea of them. Mrs. Coleman's childhood cabin home was very like the one which she is proud to call the "residence in which I packed my trunk for college."

The eight years passed at Hartshorn were happy ones, as also those in which she taught so faithfully. Often from the pleasant "Magnolia Cottage," in southern Virginia, and from her duties as teacher at Richmond, she came East to speak words to interest and instruct our people. As a pas-

tor's wife in western Virginia she is doing the Master's work and has the best wishes of many who remember her most pleasantly. Her son, Beecher Tefft Coleman, is a bright little fellow whom our children would love very much.

A great many of our colored girls have studied and taught and been homemakers, as has the one of whom we speak. They have learned how to be fine seamstresses and nurses and trained workers in every department. As Bible teachers and missionaries in our own country they have done a great deal, and a good number have gone to Africa to labor among their people.

### A Precious Jewel Indeed!

HERE came to our treasury a short time ago a sum of money from a certain kindergarten.

A touching story is told of one of the members, little Margaret, a beautiful child, who was being trained to love all Christian work. Although she was but a little over four years old she was much interested in putting her pennies into her bank, for she was taught by a loving mother about the mission work and how her money would help.

A great sadness came to the home last August when the little girl, so well beloved, was called from the earthly to the heavenly home. Sacred to the mother were the contents of the bank, which was a mute reminder of the precious life that had gone out, but, opening it, she sent all the money (\$2.23) to our treasurer, Miss Davis.

We are sure that the blessed Shepherd who has taken the lamb to His fold will tenderly give comfort and peace to those who sorrow at their loss. It may be their joy in eternity to know how even these pennies from the little one's hand helped to tell the gospel story.

### Missionary Money, and Twenty Ways to Get It

1. Save it from what you would otherwise spend for candy, chewing-gum, soda-water, or other unnecessary things.
2. Run errands for your mother so faithfully that the neighbors will want to employ you to do errands for them.
3. Hem towels.
4. Shovel snow-paths.
5. Use your printing-press for the Lord's work.
6. Make things for a sale of fancy goods.
7. Help get up a missionary entertainment.
8. Tell your friends why you have a mite-box, and ask them politely if they would not like to help you fill it.
9. Make and sell paper flowers.
10. Mend stockings and gloves.
11. Keep a missionary hen.
12. Have a missionary garden.
13. Make and sell candy.
14. Find the chance to work for an hour before school in the morning or after school at night.
15. Sell papers.
16. Get subscriptions for magazines, on which you will receive a commission.

17. Pump the church organ.
18. Make and sell bread and cakes.
19. Black the family shoes.
20. Keep a sharp lookout for things that need to be done that nobody else is doing. — A. M. G., in *Children's Home Missions*.



THREE little tots in the window,  
Looking for signs of the Spring.  
Watching the welcome appearing  
Of robins upon the wing.

Cold are the winds that are blowing,  
Bare are the branches to-day,  
Wait for the soft air's delaying,  
Springtime is turning this way.

What will you do, little girls,  
In thanks for the Father's care?  
He asks for your childish service,  
Go work for Him ev'rywhere.

### A Penny March

AN exchange tells us of some little mission workers who had a Penny March. "A basket was placed on a small table within the chancel. Then the lady director formed them in a line, and away they went with the pennies in their hands (some were nickels and dimes), singing with all their spirits, 'Hear the Pennies Dropping.' Into the basket went the treasure, a drop at a time. What a nice sum they had when the march was over! Several of the little ones who marched were not over three years old." Which of our children's societies will try a "Penny March"? If any do will they please write to the editor of this department and tell her the result?